

(Series on the Character of the Prophet (peace and blessings of Allah be upon him

The first sermon

The Excellent Exemplar

الخطبة الأولى

الأسوة الحسنة

8/صفر/1429هـ الموافق لـ 15/شباط/2008م

All praise is for Allah; all praise is for Allah then All praise is for Allah. All praise is for Allah who guided us to this because we could not guide ourselves; if Allah had not guided us. All praise is for Allah, let's praise him, seek his assistance, guidance, forgiveness. We seek refuge with Allah (the exalted) from the evil of ourselves and the errors of our works. Whoever Allah guides cannot be misguided, whoever is misguided will not find a guiding helper. O' Expander of the Earth, raiser of the Heavens; O' sender of the rain and raiser of tribulation; O' Responder of the oppressed in secret and harm, O' Hearer of the supplication; O' one whose knowledge encompasses the footsteps of a black ant on large rock during the dark night; O' He whose abundant generosity is presence, the generous, the blessings; O' all-Wise, clarify his wisdom of the sages of wisdom; To you all praise and magnification; the generous, the sublime; the pre-existent, the post existence; the great, the glorious; Glory be yours, I cannot praise you as you have praised yourself; glory is your station; your praise magnified; There is no deity except you; no good except your goodness; Exaltedness is yours; There is no power or might except by Allah, the Exalted, the Greatest.

I testify that there is no deity except Allah, the one, the only, The unique, the sustainer who was not born nor give birth and there could never be an equal to. I testify that our master, our beloved, Muhammad, slave of Allah, his Messenger, his sincere friend, his bosom friend, the best of his creation. Sent with the truth, a bringer of glad tidings and a warner, A caller to Allah by his permission on an enlightened path. Sent on the period of the Messengers, lessons from the ways, from it guidance after misguidance, instruction after perplexity, to open the ears of the silent, the eyes, the dumb, the closed hearts. O' Allah send blessings, peace upon our master Muhammad and upon the families of the pure pious, his companions. His successors who we owe a debt of gratitude until the day of judgement. May he be pleased with them, show them mercy, O' most merciful of the merciful.

Now to the sermon, O' servants of Allah, I advise you and my sinful, erroneous self to fear Allah. I urge you to obey Allah, fear Allah, servants of Allah. Fear Allah the exalted in yourselves. Fear Allah by your families and your children. Fear Allah in your monies and commerce. Fear Allah (the exalted) by halting at His limits. Fear Allah (the exalted) by complying with His orders and avoiding His prohibitions.

“Dear people, fear your Lord as the shock of the Hour is something great. on the day when you behold it, every suckling woman shall neglect the child she has suckled, and every pregnant woman shall deposit her burden, and you shall see mankind drunk, yet they are not drunk, but God’s chastisement is terrible.” The Pilgrimage 22:2.

Dear believing brothers, let us commence this blessed sermon by the permission of Allah (mighty and majestic) with a narration of the character of the Chosen Prophet (peace and blessings of Allah be upon him); Allah (mighty and majestic) has honoured me by making me preacher in this masjid amongst you. It is a connection that I ask Allah (mighty and majestic) to benefit me and the Muslims by and make what's between us begin good, where we can exchange ideas and opinions, where we can join advices and admonitions.

So the preacher will deliver a sermon every Friday conveying the message of Allah (mighty and majestic) and His Messenger (peace and blessings of Allah be upon him). However, this does not mean that the preacher has the power to decide that such and such is for paradise and, so and so, is for the fire as I am the person most in need of admonition and guidance. I am in dire need of being reminded, so whenever I remind, I remind myself, and whenever I admonish, I admonish myself.

I ask Allah (mighty and majestic) to make the beginning of our sermons, doors to return the Chosen one (peace and blessings of Allah be upon him) and to his practice. The topic of these sermons will be series on the character of the Prophet (peace and blessings of Allah be upon him) lets learn each character trait - one by one. Let us take on the character of the Chosen one (peace and blessings of Allah be upon him) every Friday. We shall mention [for each character] its references in the Book of Allah (the glorified), the corroborating narrations on the Chosen one (peace and blessings of Allah be upon him), or the noble companions' description of him (upon him be peace and blessings). Then we remind that the people are in dire need of this character in this time. So we describe the cure to the illness and if the doctor does not place his hand on the illness it is not possible that the cure is effective. The Islamic nation, in this time, do not need memorisers as there are many; and it does not need books or compilations as there are many books and compilations in the libraries but it needs action, to follow, to embody and there is no greater this perfect example, the great Prophet (peace and blessings of Allah be upon him), to emulate and follow.

I would like to explain why Allah (the all-mighty) perfected the character of the Prophet (peace and blessings of Allah be upon him). Some of the people think that the Prophet (peace and blessings of Allah be upon him), only arrived to this by practice, habituation or upbringing. We say, "No." This is because Allah (the exalted) made him an orphan, he grew as an orphan,

"Did He not found you an orphan, and given you shelter?" (Sura the Morning hours 93:6)

The shelter of Allah (mighty and majestic) to him was etiquette. The etiquette was a gift from Allah (the exalted) it was not upbringing but the upbringing of the Creator. Then Allah (mighty and majestic) desired that the Prophet (peace and blessings of Allah be upon him) become a beautiful example, an exemplarily for the whole of mankind, not just for his companions and the people of his time; Also for the forthcoming generations to who Allah (mighty and majestic) bequeathed the Earth to. Allah (mighty and majestic) said,

"You have had a excellent exemplar in God's Messenger for whosoever hopes for God and the Last Day, and remembers God often." (Sura the Clans 33:21)

Excellent exemplar means example, how can man follow another, if there was a weakness in the follower? This is why Allah (mighty and majestic) perfected the Prophet (peace and blessings of Allah be upon him).

We say that the Prophet (peace and blessings of Allah be upon him) is the most perfect

creation of Allah (mighty and majestic) completely. Allah (the exalted) protected him from every defect and preserved him from every transgression, removed from him every error, protected him from every oversight and this is a rational necessity because if the Prophet (peace and blessings of Allah be upon him) made an error; how it be, after this, possible that any of the creation follow this? If the Prophet (peace and blessings of Allah be upon him) erred then whoever followed would err; if he committed an oversight then whoever followed would commit an oversight. If the character of the Chosen one (peace and blessings of Allah be upon him) had deficiency then whoever followed him would have the deficiency and deviation. How far is he from this (peace and blessings of Allah be upon him); Allah (mighty and majestic) perfected, protected, preserved and make him an example for mankind to emulate his example and to follow his lead and emulate it (peace be upon him).

For this reason, Allah (mighty and majestic) described, in various passages of the Quran, the perfect creation. Allah (mighty and exalted) said,

"And thou (standest) on an exalted standard of character." (Sura the Pen 68:4) And thou (standest) on an exalted standard of character.

This passage came after passages responding to the disbelievers and polytheists in noble Mecca. The Sura the Pen is a Meccan sura. Of what they called the Prophet (peace and blessings of Allah be upon him), harmed him, offended him and attributes madness to him (peace and blessings of Allah be upon him). How far is he from this, Allah helped him, assisted him, (note sure about that one) and defended him from the slander of the polytheists. Allah (mighty and majestic) said,

"Nun. By the Pen and the (Record) which (men) write, Thou art not, by the Grace of thy Lord, mad or possessed. Nay, verily for thee is a Reward unfailing, And thou (standest) on an exalted standard of character." (Sura the Pen 68:1-4).

The meaning of this passage is that perhaps, many people not understood. The Noble Quran is a miracle in eloquence and rhetoric. From the side of rhetoric and eloquence is this passages use of the preposition "on" which means superiority and authority, as Allah (mighty and majestic) said in the passage on Pilgrimage for example,

"Allah has placed, upon the people, pilgrimage to the house, whoever is able to do so." (the Family of Imran 3: 97) **"Allah has placed, upon the people,"** meaning necessary to perform. Obligation upon the people, it is necessary they follow, they travel and if they are unable refrain. The origin of the meaning above is perception: "The book is on the table" this is the meaning of superiority, but he said, **"Allah has placed, upon the people, pilgrimage to the house,"** so the pilgrimage becomes a permanent obligation upon the heads of all people. If we take this meaning and apply it to this noble verse, "And thou (standest) on an exalted standard of character." We see that the Prophet (peace and blessings of Allah be upon him and his family) has authority over all creation and superiority, this is the meaning of superiority.

It is as if all of creation brought together in him, on one angle, the virtues and praiseworthy characteristics were brought together in him, (peace and blessings of Allah be upon him). It came to him from all directions and he (peace and blessings of Allah be upon him) is in

constant elevation upon these characteristics and virtues. So whoever sees excellent character in themselves should know its origin is the Messenger of Allah (peace and blessings of Allah be upon him). Anyone who sees praiseworthy conduct in themselves should know that the source is the great Prophet (peace and blessings of Allah be upon him). Some of the customs of the people of Syria are praiseworthy; if we see a beautiful face of a beautiful child, for example, or we see a beautiful flower or meadow or an elegant garden. What do we say? The custom of the people of Syria is to say, "As Allah wills, O' Allah send blessings and peace upon our master Muhammad, his family and his companions." O' Allah send blessing and peace upon our master Muhammad, his family and his companions.

What does this mean? From wherever it comes it is linked to prayers upon the Prophet (peace and blessings of Allah be upon him) during the sight of beauty. This reminds that the most beautiful creation, the most perfect creation is our master Muhammad (peace and blessings of Allah be upon him). Every beautiful face reminds you of the Prophet (peace and blessings of Allah be upon him). Every praiseworthy characteristic you return it to the character of the Chosen one (peace and blessings of Allah be upon him). Know that that he is the most perfect of mankind; know that he is most beautiful creation (peace and blessings of Allah be upon him). So invoke prayers upon him when you see a beautiful face, this is not to force the eye, to force the eye to remember Allah (mighty and majestic), "As Allah wills, there is no might except Allah." But prayers upon the Prophet (peace and blessings of Allah be upon him) is only to remind that the Prophet (peace and blessings of Allah be upon him) is the origin of virtue, the source of praiseworthy characteristics, therefore Allah (mighty and majestic) said, **"And thou (standest) on an exalted standard of character."** "In" is emphasis (in Arabic).

Then "Iam" is emphasis then character in indefinite form. He said, **"creation"** not **"upon great character."** He said, **"And thou (standest) on an exalted standard of character."** Meaning the very greatest of character. When a word comes in an indefinite form then this indicates that there is no limit to it so definite has known limits but what is indefinite has no limits; his character knows no limits nor is there description known because this cannot be encompassed except by Allah (the exalted) who gave him it. Then Allah (mighty and majestic) added to this, he said, "exalted" (Great). When we mention these passages to our dear believing brothers, these days, we mention what occurred in the country of Denmark, of offending the Prophet (peace and blessings of Allah be upon him), offence after offence, insult after insult; Distain of the Muslims after distain. Is it not necessary upon us to support the religion of Allah (All praised)? Is it not necessary upon us to support the Messenger of Allah (peace and blessings of Allah be upon him and his family)?? As those who support Allah (mighty and Majestic) he brings forth?

As in the passage when they called him crazy, Allah (mighty and majestic) refuted them, he said, **"Thou art not, by the Grace of thy Lord, mad or possessed. Nay, verily for thee is a Reward unailing: And thou (standest) on an exalted standard of character."** (The Pen 68:2-4)

When Al-'Aass ibn Wail As-Sulami said to the Prophet (peace and blessings of Allah be upon him) or to a Qureshi, that it refers to the Prophet (peace and blessings of Allah be upon

him), *"He is severed."* Allah (mighty and majestic) rebutted them and defended him. He said, **"Behold, we have given you Abundance; So pray unto your Lord, and sacrifice; It is your insulter (and not you) who is without posterity."** (The Abundance 108:1-3) Allah (mighty and majestic) defended the Prophet (peace and blessings of Allah be upon him) as he promised; **"We give victory to our Messenger and those who believe in the life of the world and on the day when the testification is established."** (The Believer 40:51) But how do we cause victory to the Messenger of Allah (peace and blessings of Allah be upon him)? Allah (mighty and majestic) said, "those who believe in him (i.e. The Prophet (peace and blessings of Allah be upon him))"? Allah said, **"Magnify him, aid him and follow the light which was sent with him those are the successful."**

Your belief in the Prophet (peace and blessings of Allah be upon him) is not sufficient. Belief in his obligatory as it is necessary to obey him (peace and blessings of Allah be upon him).

"Obey Allah and obey the Messenger," "Obey Allah and his Messenger." Obedience does not suffice rather it is necessary to emulate.

"Say; if you love Allah then follow me, Allah will love you and for your sins, Allah is forgiving and merciful." It is not sufficient to follow him rather it is necessary to revere, praise and manners to him (peace and blessings of Allah be upon him).

"Do not make the call of the Prophet between us like you each other." "Do not present yourselves, before Allah and his Messenger." "For those who believe in him and support him." Meaning assist him (peace and blessings of Allah be upon him); **"Give him support,"** Insufficient is etiquette and veneration rather it is necessary to help and aid the Prophet (peace and blessings of Allah be upon him); **"Following the light that was sent and they are the successful."**

I ask Allah (mighty and Majestic) to make comes to the people of Prophetic narrations and to grant us success over the enemies of Islam; preparing us to follow the Chosen one (peace and blessings of Allah be upon him) by returning to him. Propelling us to know the reality of the enemies of Allah (Mighty and Majestic).

Although they appear to us in the field of dialogue, wearing clothes of sheep, Are they not hiding hearts of wolves, the deception seeks an opportunity to destroy Islam and the Muslims. They know the source of the power of Islam and the Muslims is only the greatest Prophet (peace and blessings of Allah be upon him); the secret of the greatness of Islam and Muslims is only that he is a mercy that Allah (mighty and majestic) sent to all mankind. As long as we cling to his practice (peace and blessings of Allah be upon him); forwarding it, magnifying it, showing etiquette to it and supporting the prophetic practice then we shall feel no fear.

Our enemies will not affect us at all. Dear believing brothers, I do not wish to lengthen this sermon, if Allah wills, we shall deal with the character of the Prophet (peace and blessings of Allah be upon him) as we clarified. Our sermons will be between twenty to twenty five minutes, eloquently is conciseness. The jurists say to shorten the sermon and lengthen the prayer. I ask Allah (mighty and majestic) to gather all the people of this province and make us lovers of the Chosen one (peace and blessings of Allah be upon him); to gather this nation into one heart, clinging onto the rope of Allah (mighty and majestic), holding on to the practice of the Prophet (peace and blessings of Allah be upon him). I said this speech and I seek forgiveness from Allah the greatest, for myself and you. So seek forgiveness as the success is for the repenters. I seek the forgiveness of Allah.